

PEACE NEWS

For War-Resistance and World-Community

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THREE PENCE

A little fear is a dangerous thing

IN my last Commentary I dealt chiefly with the grim purposes of Russia, and one reader, whose views I respect, has taken me to task in a friendly way for creating fear, since fear is the cause of war.

This is a statement that is often made, and of course there is some truth in it. But I think it requires qualification.

It is like those plausible quotations from the Bible, which are actually misquotations. We had one of these not long ago in that popular song beginning "Money is the root of all evil." That is certainly what some people do believe about money, and

COMMENTARY

by

HUGH J. SCHONFIELD

they are encouraged in their opinion by features of modern economics; but the Bible really says, "The love of money is the root of all evil." That is a more profound truth.

The proposition "Fear is the cause of war" sounds exactly like such a misquotation. It has not infrequently happened that a man who has done a very brave deed, when praised for his heroism, has honestly replied, "I was not really brave. Actually I was terribly afraid." It was the magnitude of the fear that enabled him to make such a noble response. I would wish, therefore, to qualify our hypothetical quotation, and amend it to read, "A little fear is the cause of war."

A little fear

MY submission is that wars come because not enough people are sufficiently afraid.

When the atom bombs fell the terrible news did momentarily create a great fear. Everywhere people were deeply shaken and moved. The Press clamoured for action that would abolish war as the appalling potentialities of the new scientific weapon were revealed. But the mood passed. The human mind began to accommodate itself to this development. The terror subsided, leaving only a dangerous "little fear" which argued that everything will be all right if we have more atom bombs, swifter projectiles, and can strike first.

It is that "little fear" that is the cause of war, for alongside recognition of the enemy to be feared there is encouraged a confidence that this enemy can be checked and defeated by warlike preparations, military alliances, political unions, and strategic dispositions.

We can see this clearly in the American impression of the value of the Marshall plan, and in the Foreign Affairs debate in the House of Commons. There is only a "little fear" of the Russian-Communist menace, for the view prevails that it can be resisted by power. Organise the West, as Russia is organising the East. Restore economic stability. Foster a Western Union. Then there will not be very much to be afraid of.

No safeguard

WHILE everyone wants to see an end to misery and shortage, and will wish to do all they can to repair the ravages of the last war, the attitude is most dangerous and wrong-headed that regards such improvement and closer association of the western democracies as any kind

of safeguard against war. Unfortunately the belief in Collective Security as a preventative is still strong, and helps to calm the natural fear of a fresh and more devastating outbreak of major hostilities.

I am sure that unless our fear of war, and of those who are committed to a war policy, is very great indeed, nothing whatever can stop the war coming sooner or later. People are so little afraid that they do not appreciate this. Even in the Peace Movement there is still only a little fear. The routine resolutions, demonstrations, committee and public meetings, succeed one another with monotonous regularity and comparative uselessness. The fear is not big enough to call forth any peace heroism.

Yet the only way to stop war is that a number of people should be so greatly afraid that they would launch themselves upon every enemy in an outburst of the purest nobility, recklessness of life, fortune, position, everything. But very few have the courage of great fear to do what

(CONTINUED ON PAGE SIX)

SPEEDIER REPATRIATION

But much still to be done for PoWs

REPLYING to a question by Mr. R. R. Stokes in the Commons on Jan. 20, the Secretary for War, Mr. Shinwell, announced that repatriation of Prisoners of War in this country was to be speeded up. All the remaining PoWs should be home by the end of July.

Two batches of petition-forms bearing 2,700 signatures, which had been circulated largely through the Anglican Pacifist Fellowship and the Commonwealth Party, requesting speedier repatriation, had reached the Prime Minister shortly beforehand. Replying to the group which had organised the petition, Mr. Attlee was able to refer to Mr. Shinwell's statement. This statement, however, goes on to say that "The Middle East presents a more difficult problem." It is intended that 15,000 prisoners should be sent home from there during each of the first two quarters of 1948, and it is hoped "to complete repatriation at an earlier date than was originally visualised"—but no such date has yet been announced.

There are some 60,000 PoWs in the Middle East who have been working for over two-and-a-half years, in some cases longer, in a climate barely suited to Europeans, and conditions so trying that insanity and suicide are on the increase month by month. In

many cases, conditions have been made worse by unimaginative or positively vindictive regulations.

There are cases of prisoners actually embarking at Port Said for repatriation being suddenly arrested and confined for long periods because they were wanted as witnesses in war-criminal trials, although the British authorities had had at least two years to check their identity. The case has also been brought to our notice of one man who has had his period of captivity extended by several months for failing to observe and salute the flag on a British military car.

However well-meaning the majority of officers and officials in charge of PoWs may be, injustices of this sort are unavoidable so long as several thousand men are detained as slave-labourers without right of appeal. There is only one way to end them, and that is by ending this detention, inexcusable as it is by every standard of humanity, or even international convention.

LAST SIX MONTHS

As for the Germans in Great Britain, our work for them is not finished. Their remaining six months over here can still be made more tolerable by a few imaginative measures on the part of authorities and friends. For example, now that over-night leave has been granted at Christmas, why should it not be granted every week-end, or at any rate at Easter too?

Again, where a certain number of men in one camp have got to be shifted to another part of the country, could not volunteers be picked sometimes, so that those with friends in the neighbourhood might stay?

Many prisoners have got to know British families, and have put their own families in touch with them. Such friendships should not be allowed to break down, even after repatriation. A reader suggests that somebody should start a bureau through which, for a small payment, letters could be translated from German into English and vice versa, so that correspondence may be made easier—surely an excellent idea?

IN SCOTLAND

"Finally," the same reader says, "can we rest until something is settled concerning the fate of many hundreds of forgotten men, prisoners in the extreme north of Scotland? Even a criminal is entitled to know his crime and the duration of his imprisonment. If there is no charge against these men except that they belonged to an SS or other Nazi regiment or organisation, is it not time that an amnesty was called, and they were informed when they are to be repatriated?"

"Has the screening been conducted in all fairness? Are we sure that amongst those in the bleak north of Scotland there are none who have got there because of a stupid or vindictive screening officer? Is it not within our rights to ask for a full inquiry and demand an answer to these questions? Or are they to be forever beyond the pale—never again to be free men?"

"We must turn our attention to these matters, before saying our work is done."

GANDHI'S LESSON FOR THE WEST

Hyde Park Meeting

The London Area of the PPU commemorated the success of Mahatma Gandhi's fast with a parade to Hyde Park and an open-air meeting on January 25. A large audience listened for over three hours to the pacifist case put forward by Sybil Morrison, Stuart Morris, Roy Walker and Bryan Anstey.

"THIS meeting is one of thanksgiving for Gandhi's courage, and gratitude for the result of his method," said Stuart Morris. It was a challenge to us to apply the same principles in our own situation.

He reminded the meeting of what exactly had happened and suggested that if there had been war between India and Pakistan it would not have produced any results commensurate with what Gandhi had done. The danger was that we should regard this as applicable only to India. It was not necessary slavishly to follow Gandhi's particular method, but it was possible to apply his principles. This meant quite definitely renouncing the method of violence and reshaping our foreign policy and attitude towards Russia and America on the basis that we were not prepared to go to war.

ANOTHER TEST?

Roy Walker, who was introduced by the Chairman as the author of a life of Gandhi, "Sword of Gold," told the meeting that Gandhi would not live to see civil war between India and Pakistan, and that this year would probably see another test of the methods of non-violent resistance by which the Mahatma was setting an example to the West, as well as to India. Another successful fast by Gandhi would alter the course of world history, as certainly as this one had arrested the apparently inevitable progress towards civil war in India.

Sybil Morrison said that the speakers were there not only to represent the PPU but in its name to

salute Gandhi who had by his willingness to die persuaded the disputants in Pakistan and India to try another way than the way of war.

She reminded her audience that the PPU had always humbly preached Gandhi's message of non-violence as an alternative to war and that in 1940 when Gandhi made his great plea to Britain not to follow the way of war, she had been arrested in that very place for quoting his words. Now we had before us yet another example of the truth of his teaching.

POINT OF UNITY

Bryan Anstey said that the essential point of unity in the PPU and the end for which we stood was renunciation of war and not merely opposition to it, since everybody could be assumed to be opposed to war, but the pacifists believed that the only way to deal with it was by renunciation. In this we knew we were taking a personal risk and a risk for our country but he believed that this country could take the lead in such an adventure for the winning of peace. The people of this country had shown throughout their history that they would respond to a call to sacrifice for a worth-while end. That this was not merely idealistic but powerful practical politics was shown by the practical effect of Gandhi's personal self-sacrifice and his method of satyagraha, which had proved more powerful than force in the settlement of communal strife.

Peace News was sold and cyclostyled copies of the News Chronicle leading article on Gandhi were given away. The meeting was filmed by a news reel photographer.

G. A.

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SHORT CUT

THE PEACE PLEDGE UNION is probably the most catholic body in Great Britain. Just as it welcomes into its ranks all sincere pacifists, irrespective of the particular form of reasoning or faith which has led them to sign the Pledge, so it encourages them, individually or in groups, to take whatever course seems to them best for implementing their belief.

From this point of view, the formation, by some of its members, of a new No More War League (reported in PN last week) can be welcomed as unreservedly as the formation of the Phoenix Group two years ago, the Service Nation Movement during the War, or the Forward Group in 1939. Nothing could more effectively demonstrate the vitality of the pacifist polyp than this continual budding-off of new organisations, designed to unite pacifists (and usually non-pacifists as well) of a particular social concern or political persuasion.

As long as the pacifist members of these organisations retain, on the one hand, their active membership of the parent-body, with its distinctive mission of making more pacifists, and on the other hand do not arrogate to themselves the right to speak in the name of pacifism as such, the PPU has nothing to lose, and much to gain from such a diversity of standpoint and expression.

We are, therefore, giving vent to a purely personal opinion, when we deplore the fact that so many sincere peace-workers are being drawn into one particular movement which seems to us doomed to ineffectuality. We refer to the Plan for World Government by 1955, which is expounded at length by a PPU member in the January issue of World Review.

Mr. James Avery Joyce supports the contention that:

If war is to be prevented, World Government must speedily be created which will take over all the existing national armed forces of the world in order to convert them from the separate sovereign instruments of war, which is what they are now, into a single instrument for world law enforcement, which is what they ought to be.

This statement in itself seems to us highly questionable. An international police-force is either a mechanism for waging war on dissident communities—in which case it cannot be said to prevent war—or else it serves no purpose not adequately fulfilled by the police-forces of sovereign states. Unless, of course, we assume that friendship between peoples would be materially advanced by the appearance of gendarmes in Piccadilly Circus, or Bobbies in the Place de la Concorde.

However, it is the Plan itself that arouses our deepest distrust. UNO, Mr. Joyce contends, is incapable of creating the single instrument required:

The Great Powers are unable to agree on the terms of the necessary amendments (in the Charter), and the Charter makes such amendments impossible without unanimous Great Power assent. It follows, therefore, that another World Organisation to replace UNO must be created, which has the necessary powers, with membership open to all nations willing to forego national sovereignty in order to achieve peace.

In other words, since it has been proved that canaries don't fly into cages, we must put up another cage for them to fly into; alternatively, as long as a single shark is at large, the sea is unsafe, but it will be safe if only the biggest is at large. To describe this as "perhaps the most courageous and challenging moral and psychological contribution yet made to break the international deadlock which now holds the world in its grip of fear" is surely to indulge in—shall we say rhetoric?

Direction of Labour

II. Opportunity for Citizenship

MOST of those to whom direction of labour is likely to apply are workers who—no longer needed in some inessential industry—have to find work in another direction, and in certain cases in some other locality. Instead of coming upon the dole they are now called on to accept employment in an industry for which, in the present emergency, workers are greatly needed.

Had we reached the stage of "the Good Society," in which the sense that we are all members one of another was operative, there would be no need for compulsory direction of labour: thousands would be volunteering for it, just as thousands who believed in war volunteered for it before war-service was made obligatory, showing thereby a livelier sense of citizenship than those pacifists who are now inciting workers to resist a peace-service which the community so greatly needs; for is there any higher vocation than the giving of willing service where the need has become urgent?

Students' example

While writing this I learn that such willing service has actually been offered by the National Union of Students to hospitals, borough councils and post offices to make up for present shortage of labour. No work, however hard or dirty is barred. The union rate of pay is the only stipulation. From one university an offer has gone to give a day's work a week to the textile factories.

I cannot help feeling that it would better become the Peace Movement to be contributing support and membership to that organisation than to be fostering discontent over a compulsory service which it might thereby help to render unnecessary. It was with evident reluctance that the Government passed this measure for the direction of labour; and because of its unpopularity it is being applied so timidly and apologetically that it may fail to meet the need. A volunteer movement might do it.

It might also be extended to relieve

by
Laurence Housman

us of a far more grievous form of compulsion which is here in our midst; and which for lack of manpower the Government tells us to cannot afford to abandon: a violation of liberty not merely material, but moral and spiritual in its character.

A greater evil

We have now in this country two-and-a-half years since the war ended, some 190,000 German prisoners, men who, without the duty of allegiance, are bound down to slave-labour, for which they receive a mere pittance, are kept in confinement during their leisure hours, separated from their wives and families, and their native land. Is not that a far more monstrous survival of the evil consequences of war than any from which we ourselves have to suffer: and does it not damage the fair fame of the country we love, and keep hatred alive in the hearts of a defeated nation?

If only we of the Peace Movement could bring to our Government the offer of 190,000 volunteers for directed labour to replace those slaves whom it says it cannot spare for lack of man-power, what an act of reconciliation and healing between us and our late enemies that would be!

If that were done we could safely bring away from Germany the whole of our present Army of Occupation, our retention of which continues to make conscription unavoidable—a factor which is not nearly sufficiently

CONTRAST

TO date, we have received one offer of £25 in response to our reader's challenge. Nineteen other offers of the same sum would bring £450 to the Fund, giving us the substantial margin we need for publicity purposes.

A contributor points out that The Daily Worker gets £548 in the same space of time as Peace News gets £11 for its Fund. He estimates that the respective movements have approximately a similar number of members and sympathisers. Much of The Daily Worker's gifts come from groups in factories collected by keen readers who assume responsibility for the continued publication of their paper. They believe in their paper even as they believe in their struggle for control in industry. Why, then, the discrepancy? Do pacifists not believe in their cause or their paper? Some do, and have over and over again given substantial proof of it, or we should not still be appearing. But surely there must be those who are unwilling that pacifism should go into default—or the £50 our Channel Island supporter has made conditional upon ten other offers of £50, or twenty of £25.

THE EDITOR.
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recognised in the campaign against "Peace-time Conscription," which the Peace Movement is now sponsoring.

I would like finally to quote, as a summing-up of the case for the direction of labour in the present emergency, the opening paragraph of an editorial article which appeared in Peace News on Nov. 28, 1947.

If you countenance war, you countenance industrial conscription in time of war. It is now clear that if you countenance war, you countenance industrial conscription in time of peace as well. You cannot spend your blood and treasure, year after year, on the destruction of the Continent to which you belong, and get away without an economic crisis; and if destruction justifies industrial conscription, how much more so does reconstruction?

That is what this country has brought upon itself by its acceptance of war. Surely the job for pacifists now is not to flatter it with scare talk of "liberty in danger," but to call on it to accept responsibility for consequences which it finds distasteful, but which are unavoidable.

coming extinct. . . . Religious pacifists who believe, as the Statement of Purpose of the FoR states, in a 'social order which will suffer no individual or group to be exploited for the pleasure or profit of another, and which will assure to all the means for realising the best possibilities of life, will support in all democratic and non-violent ways open to them such progressive movements as strive to reduce or eliminate the factor of exploitation in the economic order.'

But, he adds, "the effort to prevent and abolish war must not wait upon the completion of the effort to establish a new economic order. Basically the two must go hand in hand"—as Gandhi has demonstrated. And surely this is right, since war is not only a result but a cause of the economic system we have. So long as people see no alternative to war in the last resort, they will never commit themselves to the kind of society Mr. Wellock champions; for only a highly-centralised and mechanised society is capable of waging modern war.

ACHILLES M. DITCHWATER.

Baltimore.

"Who will befriend them?"

I HAVE just had news that the Doctor who was transferred from 94 Camp Leicestershire to Featherstone Park, Northumberland, has been sent back to a repatriation camp in Leicestershire, a few miles from where he departed some days ago. Such are the devious routes which lead to Germany!

The dentist is likely to remain at Camp 38 Pool Park, Ruthin, Denbighshire, Wales, and if anyone can extend hospitality to him I should be most grateful.

A. J. GOWING.

Kirby House,
Syston, Leicestershire.

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Words or deeds?

ROBERT MORLEY claims (P.N., Jan. 8) in effect, that the most potent instrument for spreading pacifism is words rather than service.

It seems idle to debate this issue, owing to innate differences in each individual, apart from other factors; but the following observations may be appropriate, remembering that to serve is a privilege:

1. Robert Morley and his friends rendered the service of providing hospitality to the German POWs before talking pacifism to them.
2. The words of peace which many send to their friends in Germany would appear rather like mockery without accompanying food parcels.
3. The semi-articulate militarist who is a good farmer may do more to promote lasting peace than the wordy pacifist who is a bad teacher.

S. J. HAYWARD.

Leighton, Glos.

Life in Berlin

THE morale of the people in Berlin at the beginning of the New Year and after the inevitable failure of the London conference is lower than ever. In common with those in the Zone the frustration and hopelessness amongst thinking and energetic Germans has increased, because there is still no general amnesty; this wretched de-nazification business is still dragging on; there is still no real freedom, and Germany and Germans are still isolated and regarded as lepers to be excluded from everything else going on in the world.

After many months of patient negotiation a group of representatives of the four Allies in Berlin had arranged a festival for the children of five nations including Germany to be held in the Staatsoper in the Soviet Sector of the city. The programme was to include The Dresden Boys Choir, the Berlin State Orchestra, greetings by the children of each country and a Pantomime. The proceeds were to go to finance a repeat performance for the orphans of Berlin. At the very last moment an

American Intelligence officer discovered that one of the minor singers in the programme had not been properly denazified and the whole festival as a result had to be cancelled and failed! After three years has not the German nation now suffered enough humiliation for its wrongs? When life becomes so hopeless and futile it is a wonder that over the Christmas period there were not more than twelve suicides in the city.

Returning (from Berlin) to Cologne I saw many flooded fields, and the Rhine had risen so rapidly that many cellar dwellers had had to evacuate to a higher floor, their homes being full of water. Some of the town's supply of food had also been spoiled. There had been no fats available on the ration cards for about six weeks and

LETTERS

very little meat. The mood of the people was beginning to look ugly and protest strikes were threatening in various Ruhr cities. Fortunately, however, it has been an incredibly mild winter, even a tree here and there bursting into leaf.

HUGH MAW.

Cologne, Germany.

War and the Social Order

MR. WELLOCK has evidently had no chance to judge Mr. Muste's "Not by Might" at first hand. Of course, Mr. Muste cannot guarantee that his avowed C.O.s "would have changed so completely the nature and spirit of daily human and international relations" as to bring about unilateral disarmament. But the kind of religious pacifism for which he argues is such that it could not stop short at war-resistance.

He himself, in fact, writes (pp. 208-9): "The pacifist who thinks that war can be abolished while everything else remains unchanged, and especially his own comfortable middle-class existence in the USA, is rapidly be-

WITH PAKISTAN'S REFUGEES

This town, when we arrived on Dec. 30, was literally a wilderness. The approaches to it on nearly all sides are sandy, barren stretches of land, extending for scores of miles as we found, to our surprise, on our journey down from Lahore by weapon-carrier and motor-cycle.

On Dec. 31 we explored our field of service. We had heard grim stories of this place through Government circles at Lahore, now we were faced with the reality. There were about 23,000 refugees from East Punjab in 17 different camps or groups throughout the town. Disused factories, a one-time Sikh school, the railway station and its approaches, the vicinities of the bungalows allotted for the use of visitors to the town, the verandahs of occupied houses, and roadside clearings were the sites of the camps.

Many refugees were without any sort of shelter beyond what they had raked together for themselves. Those by the railway station had made primitive wooden huts out of disused railway sleepers. Others along the road had torn off leafy twigs and branches of trees and arranged them to form a kind of enlarged dog-kennel in which just one bed would fit. In this way a little extra warmth was obtained during the cold Punjab winter nights.

No sweepers

Sanitary arrangements are almost non-existent, as the Hindu sweeper caste have gone over to India. Smallpox has been raging, but has now abated somewhat, and a vaccination campaign is in progress.

Rations were very irregular. Whole camps of refugees alleged that they had only received two days' rations out of 40 days due. Wheat was being held up somewhere. No one was bothering to get to the bottom of the trouble. In fact there were so many tragedies and problems that they swamped one.

Sickness was rife, due to dirt and exposure and lack of nourishment. There is one redeeming feature to this dismal scene: the civil administrator of the district is wholeheartedly co-operating with us.

Two days after our arrival the Sub-Divisional Officer (highest Government officer in Khanewal) was transferred to Multan, 38 miles away on the road to Sind, and his successor has proved himself to be a genuine person trying sincerely to tackle the problems. We quickly made his acquaintance, and got his support for our work. The fact that the Governor of West Punjab was about to visit this place spurred people to action, belated though it was.

Milk and medicine

First a scheme of milk distribution was drawn up and set in motion by one of our Unit members, Kenneth Aldous, who once worked with the Friends Unit in China. He is only 23 but has a way of getting things done, and a clear idea of how he wants to do them.

I had been here only four days when three of our group of five decided to go to Lahore by road, from whence one was proceeding to Delhi by air. Medicines had to be brought quickly to stock a new hospital that a local doctor and myself wanted to get going for the refugees. We were told in Lahore that supplies for our work could be got from the local Civil Hospital but this was not the case—in fact we also took to Lahore an indent from this Civil Hospital for extra drugs in case of emergency here.

Kenneth and I were left alone to hold the fort. He got going well with the distribution of dissolved American dried milk. All sorts of difficulties arose in the process... leaking vessels or no vessels at all in which to put the milk; no workers; no transport (a student had put our jeep out of order. Everyone wanted to share our transport for their own jobs).

The wife of the S.D.O. decided to distribute clothes left behind by the Hindus at the time of the tragic exodus. We sorted them out and

Margaret Jones, whose last despatch, printed on Jan. 9, was written while en route for Pakistan, has now arrived at Khanewal in the West Punjab. Here, on Pakistan territory, with a small group of relief workers, she is helping to bring some kind of order out of the chaos in which the refugees live.

gave to some of the most needy people. Bedding was also distributed and after the distribution we were besieged by thousands more for whom nothing was left.

These things should have been given away weeks before our arrival, but for some reason or another the job had been postponed. Brass pots, plates, and cooking utensils were also distributed and the refugees were all desperate to receive a quota. We had hundreds of them squatting or roaming about our house from dawn to night.

Meanwhile our medicines were brought from Lahore, and at last we procured a building for our hospital. The house of an absent wealthy landowner had been requisitioned for us by the Deputy Commissioner of Multan, but when we went to take possession the owner was on the scene and refused to vacate it. We eventually got the hostel of a Boys' High School, cleaned it and put all our little stock of medicines into it.

Some string cots and home-made cotton stuffed mattresses were also acquired. Patients were brought from the scattered camps in a motor-bus, loaned to us from Multan, and our "General Hospital" began work.

I was able to co-operate fully with the Doctor for Refugees and somehow the thing got started, with some of the relatives of patients as paid helpers.

Nurses needed

The Governor was brought to see the hospital. It is primitive in many ways for we have to improvise. But with adequate medical supplies and some more nursing staff, the work could continue as long as it is needed. Dorothy Schlick, a nurse from America, has just arrived to help with the hospital work.

There is certainly a gloom over this place, but we hope that we may be a means of alleviating some of the suffering that has befallen these unfortunate people.

The problem of refugees' rehabilitation still remains to be solved. Two capable men have joined us here—one has had experience as a Deputy Commissioner in the Punjab before the transfer of power—and they are tackling the rationing problem and making a system whereby all will be assured of their meagre allowance of foodstuffs.

SCIENCE AND THE WORKHOUSE

THE LORD PRESIDENT of the Council—Mr. Herbert Morrison to you—made a speech the other day in which he spoke about Science, and mentioned Dick Barton. A probably quite inoffensive Mr. Austin of Brighton had written to a newspaper to wonder in print why people listened to Dick Barton. He no doubt thought that in this gloriously free country he could write such a letter without calling down upon himself the wrath of a member of the Cabinet. He may even have thought that Dick Barton was the only thing left to write about without provoking Government wrath.

In his innocence he did not know that Mr. Morrison listens to Dick Barton "whenever he gets the chance," and as everybody knows, to imply criticism of a Labour Cabinet Minister even by disparaging his favourite radio programme, is next door to High Treason. No doubt by the time I write these words Mr. Austin has been bundled off to the Tower, and Miss Rebecca West is drafting an article about him.

Mr. Austin's little peanut was crushed by the Lord President with this steam-hammer: "Let Mr. Austin stop this business of interfering with other people." If that seems to you pretty rich coming from, of all people, Mr. Morrison, then I can only warn you to keep quiet about it or you will soon be in the next cell to Mr. Austin.

The real irony of the thing is that Mr. Morrison's reference to Messrs. Austin and Barton was only a digression in a speech about Science. Mr. Morrison was not talking about the atom bomb, but about all the other blessings Science is bringing into the lives of the people. Science, of course, is not—like Mr. Austin—interfering with people; it is merely telling the poor dolts where to live and how and under what conditions, if at all; only trying to make them appreciate that man was made for the world, and not the world for man.

Science, says Mr. Morrison, has found that production is increased in factories which are bright and well-lit. Improvement in lighting raises output. It might also be better for the eyes of the workers,

but that can't be helped. On a dull grey machine the worker hesitates before putting his hand on the right spot—"whereas if the levers are picked out in the right colour the pause is cut out and fatigue is saved." I should have thought that if the worker is pressing and pulling all the time, with no hesitation, he would be much more likely to be fatigued, than if he hesitated now and then. But this only shows how unscientific I am.

Science is learning all about house-warming. Mr. Morrison put in a little advertisement for prefabs, mentioning how warm they are. Science did this, with the result that "in addition to the houses being comfortable to live in, fuel is saved, and this is perhaps even more important." If you take any comfort from that "perhaps" it is more than I can do, for the word now tends to be used to underline that there is no doubt at all.

But we have no right to grumble about this. It is the logical process of life and there has just been a triumphant new manifestation of it, as reported in the Daily Mail recently.

This is a conveyor-belt cafeteria where the eater sits on a moving belt and is then moved from course to course in 20 minutes. A chain store is planning to instal them here, but there is said to be some delay to consider "the public's reaction to knowing they will have to finish in a fixed time." This is merely Science having its fun, knowing that we will do as we're told provided it's broken to us in stages. In fact the delay is because Science is busy working out how to make the belt-seat register the sex of the eater so that at the end of the belt he or she can be further conveyed on to a W.C. seat. When this is done we're all ready.

The one ray of light was reported in the News Chronicle on the same day that Mr. Morrison's speech was featured. In some Lincolnshire workhouses there is to be no more standardised clothing—the inmates are to get clothes made to measure "in colours and styles of their own choosing." But then, these wretched paupers can be fobbed off with anything, and anyway they don't deserve the great blessings of Science.

FOLIAR.

Pen-friends forge new link

As a result of a request published in Peace News, the War Resisters' International has been able to link up a large number of Japanese school-children with English boys and girls. The response was so enthusiastic that all the Japanese boys and girls were soon provided with English pen-friends. However, further lists are on their way from Japan if any more girls and boys want to write to children there.

This desire to be in touch comes from all countries of the world, and is very vividly portrayed in the following letter, which the WRI has just received from Germany. The letter is quoted in its original wording:

"For some days I received the Peace News, Dec. 12, and this newspaper told me that Japanese school-children want to have pen friends in England. I might like to get into touch with a young people almost of my own age and interests in Japan, but I am a German. May I believe it could be successful for me too? I shall be very glad to you if you can give me such a possibility. I might like to get in touch with you or a member of your corporation too.

"I accept it will be the best for a very good fertility of this correspondence if I introduce something of my life. I was born on the 27th of November, 1928, here at Brunswick. I am 19 years of age now. Momentary I wish to become a tutor in our town, because I finished with 17 years the High School already. Since one year I am a student-teacher and attend the Kant-Hochschule here at Brunswick. Later on I hope to go to an University to study Economics but I must see, what in Germany the time will bring. Here at Brunswick I am the chairman of the youth council and chairman of the youth-peace-movement of Niedersachsen too. Youth activities keeps me very busy. But I and the youth of today have to fight for the peace of tomorrow and we shall have a happier future.

"Shall be glad to have an answer soon." Through the War Resisters' International and Peace News, therefore, it has been possible to link together German and Japanese young people. The WRI, however, still has many requests, especially from Germany and other European countries, for English pen-friends. Not only from young people but adults as well. It is regrettable that many of these requests cannot for the time being be met, because there has not been sufficient response from England. If any Peace News readers, therefore, adult or youth, would like to correspond with friends outside England, will they please contact:

War Resisters' International,
88 Park Avenue, Bush Hill Park,
Enfield, Middlesex,

indicating age and any special interests.

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FASCISTS AT SEA

Voyage to Berbera, by Alec Glasfurd.
Sheppard Press, 9s. 6d.

ONE of the more favourable attributes of war is its habit of taking the normally settled elements of life, putting them into the dice-box, whirling them round, and then throwing them: the elements come out in new and fascinating arrangements, surprising juxtapositions, in strange and unforeseeable combinations. And when the hurly-burly's done, everyone who can write proceeds to do so, and the new patterns are traced, the writers hope, for all posterity.

"Voyage to Berbera" tells how four ships sailed from Gibraltar round Africa to Berbera in order to return with Italian repatriates on their way back to Italy. Four ships of peace in a world at war. (It is a curious and depressing fact that peace has provided the complete obverse of this wartime cruise in the bitter Odyssey of the Jewish ships from Marseilles to Hamburg.)

This mixed bunch of colonials return under the wing of a number of variegated Italian officials, and the watchful eye of British guards. It is one of the officers in charge of these guards who is responsible for this amusing travelogue. The contrast between British and Italian soldiery on this strange group of four Noah's Arks with their population varying from the *filles de joie* of Jig-Jiga, through the venerable but verbose Italian academicians, the would-be sinister fascist officials, up to the respected British commander: and the contacts with some of the strange places of the earth, all these possess great potentialities for the seeing and sardonic eye. Mr. Glasfurd's eye sees quite a lot.

On the other hand, there is, with such a subject as this, a great temptation to succumb to the superficial, to collapse in the pitfall of an anecdotalism which does, from time to time jar the nerves. There is much, however, that is genuinely amusing. The flights, for instance, of Italian officialdom. It is possible to roll out pompous pronouncements even in Italian. Particularly effective were:

"The surveillance of babies is the moral and juridical duty of those who accompany them. . . ." and . . . "At the exercises of abandoning ship, all will concur with the maximum diligence and sobriety, putting on the girdle of salvation. . . ."

Most, indeed, of the events and impressions noted by the author are retailed with that cheerful insouciance which so often characterises service life in awkward, uncomfortable, even in dangerous situations.

A lightweight? Maybe. But an agreeable lightweight. And cheerful insouciance is not so common these days.

There are also some attractive illustrations by Richard Murry, which have an at times startlingly successful economy of line, and at others a merely puzzling parsimony.

R.C.R.

CHRISTIANITY AND PACIFISM

Defeat Triumphant, by Lewis Mac-lachlan. Fellowship of Reconciliation, 5s.

THIS book is an exposition of that view of the Christian evangel which is the basis and justification of religious pacifism.

The horror that confronts humanity stands before us so stark and blatant, says the author, that no great insight is needed to see and predict it. Our society as at present organised cannot survive. It must change or perish, but we are afraid to change it. Afraid to love our enemies, afraid to use God's gifts generously, afraid to let truth have its way and liberty its full scope. We are afraid, in fact, to fulfil the conditions upon which alone we can live in prosperity and peace. The disease of humanity is fear.

It is from this insidious and far-reaching fear that the Gospel delivers us. The best account of how it does so would be to say that it is the method displayed in Christ, and, whilst this method may be seen in the whole Gospel narrative, it is particularly evident in his passion and death. In these sufferings there are many elements, but the two which make them



BEHIND THE "ISMS"

The Domain of Ideologies, by Harold Walsby. McClellan, 10s. 6d.

WHY are people communists, pacifists, anarchists?

I am not asking their reasons. I am asking what causes them to embrace an ideal. Why does one man see anarchism as reasonable and true, another see it as false? Do they reason differently? Surely reason is the same in all of us; by definition, one man's ability to see that two and two make four is the same as another's. Where men differ is in the non-rational elements of their personalities. So is it not there that we should look for the origin of their ideals?

This is the view Mr. Walsby takes in his new book. It is a thorough-going modernist view with a lot to be said in its favour. I am not a psychologist, but I have noticed that communists among my acquaintances all fall within a fairly clear-cut psychological pattern, so do anarchists; while pacifists seem to fall within one or other of two such moulds.

A Cambridge philosopher, Mr. John Wisdom, holds that ideals are a form of neurosis, and indeed, that the very asking of metaphysical or spiritual questions is a habit of which people ought, with a psycho-analyst's aid, to rid themselves. Mr. Walsby is not as extreme as Mr. Wisdom, nor as logical.

Even so, it is not a comforting theory. If pacifists, for instance, are pacifists, not because they have reflected upon their experience and found pacifism to be true, but because pacifism expresses some particular kink, in their unconscious make-up then arguments about pacifism are pointless and irrelevant. People might as well argue about the shape of their noses, since on this theory they are saddled with their ideals just as they are saddled with their physical characteristics.

Mr. Walsby would rather be scientific than comforting. He sets out to explain the origin of our more important political ideals in the light of the determinist psychology of the Twentieth Century. Sooner or later somebody had to attempt this job, and Mr. Walsby is the first. For that he is to be respected.

But that, I am sorry to say, is as far as it goes. Mr. Walsby's development of his theme is clumsy and amateurish. He cannot even write good English. Besides the clichés there are persistent errors in syntax and construction which could only arise from muddled thinking. Names are incorrectly spelled. Punctuation is

the author's own, and there is no moderation in quotation. Scholarship is no less wanting than style. Familiarity with certain standard works in modern logic and psychology would have saved the author from several foolish utterances.

But for all the gross faults in treatment, Mr. Walsby's thesis is an important one, and particularly deserves consideration by people who, themselves subscribe to some political ideal, and have the courage to challenge their own motives.

MAURICE CRANSTON.

SAND OR ROCK?

No Dreamers Weak, by Michael de la Bedoyere. Miles, 9s. 6d.

I ADMIRE the Editor of the Catholic Herald as one of the best weekly commentators on current affairs. There is nothing "progressive" about Count de la Bedoyere. He knows what he is for, as well as what he is against, and is not afraid to define it exactly or work out its implications.

If man finds his individual fulfilment and highest good in the love of God and of his neighbour, then it is incumbent upon him, on the one hand to see that the institutions of society are such as to encourage, rather than obstruct, this progress towards self-realisation; and on the other, to prevent at every step the individual from being treated as a means, even to the end of institutional reform.

In *No Dreamers Weak* we have a penetrating study of the way in which ends get lost sight of in the means. Thus:

"A situation has arisen in which the means have grown so complex and so distantly related to the supreme end that it becomes extremely hard for the reason to keep the two in focus. The end is kept in mind as the ultimate aspiration but the means, however unpleasant, are accepted, not because they can any longer be seen to relate themselves to the end, but because the only practical way to live is in the faith that they must somehow be related. . . ."

"It is obvious that the easy acceptance by our contemporaries of the barbarities of modern war and the totalitarian internal order which it demands is to be accounted for in exactly the same way as the acceptance of Nazism or Fascism or Bolshevism abroad. . . ."

"Nothing . . . can cure Nazism, but an awakening to the fact that a human being cannot hand over to the keeping of a world or a movement his own moral judgment and his own moral control of both ends and the right means to achieve those ends."

Writing during the last year of the War, the author calls upon the warriors to preserve the purity of their intentions, so that they may be in a position to lay the foundations of an enduring peace; and at the same time attempts a rough plan of these foundations, in the light of the principles he has enunciated.

Unfortunately, subsequent events have run counter to his advice in almost every particular. And was not that practically inevitable? Is he not really asking the impossible; and taking away with one hand all that he gives with the other, when he justifies Christian participation in war?

This will be dismissed as pacifist prejudice; in fact, it is the very reverse: pacifism is the outcome, not the premise of the argument. And I would beg Count de la Bedoyere to reconsider the case for pacifism as it has been advanced by such Christian thinkers as J. M. Murry and A. J. Muste—for really it cannot be disposed of quite as simply as this: "A really pacifist country set in the contemporary, non-Christian world would have practically no survival value." Such statements, congruous enough with the chairman of a Tribunal, are singularly disappointing when they emanate from a Catholic of such stature and authority.

F. A. L.

RECORD OF RELIEF

An Experiment in Friendship, by David Hinshaw. Benn, 8s. 6d.

Not as the World Giveth, by Philippe Vernier. Fellowship Publications, 2929 Broadway, New York 25, \$1.50.

AS a document, Hinshaw's is a good piece of work. He went out to Finland in the summer of 1946 to inspect the relief work of the American Friends Service Committee; he gives all the relevant facts and figures and a good deal of both the Finnish and the Philadelphian background. He cites the Quakers' "basic requirements in the selection of a relief project" as being:

- 1 an area of great need which other relief agencies, for whatever reason, have neglected;
- 2 adverse conditions which make operations difficult;
- 3 a people who need friendship as much as they need food, clothing and medicine;
- 4 strong ideological crosscurrents which challenge the Quaker determination to project their service above creed, colour, nationality and ideology.

And he emphasises, in a way the Quakers themselves will be the first to approve, how all Quaker Relief, though it begins with a Quaker nucleus, achieves its object only with the aid of the money and personnel of other religious and secular bodies.

Nevertheless, good as it is, the book leaves much to be desired. Its weakness is manifest in, for instance, the following reference to the fifteen-minute Meeting for Worship held before work begins:

Anyone who attends . . . is sure to have a moving spiritual experience. (These gatherings) create a feeling of timelessness and universality—take one's thoughts completely away from the world of things as they seem into the vast realities of the spirit.

Such loose writing and random assertion belittles the religious experience of those to whom Meeting for Worship is the fount of all dedicated activity and the focal point of daily living. They, of all people, would be the first to deny that an attendant at Meeting for Worship is "sure to have a moving spiritual experience." And how—precisely, concretely and specifically—does it feel to be timeless and universal? Is not religion the art of finding the spirit within the "world of things" rather than creating the cleavage Mr. Hinshaw finds so admirable?

It is our misfortune to live at a time when the few who have something to say don't know how to say it, while those who have nothing to say are superbly good at saying it. Hinshaw's chapter on the work camp project indicates his sensitivity to the importance of his subject, but that he is not visionary enough, or writer enough to get it on to paper. Most relief workers seem to suffer from the same handicap, and the world loses. For, when all the food and clothing has been distributed, the lame dogs helped over stiles and the fallen put on their feet, much remains to be said; a residue of experience remains which, somehow, somewhere, ought to be written about. Quaker relief, as such, is local and particular; but some of its by-products, such as the peculiarly poignant sense of community which relief workers feel among themselves, have a wider implication and call for more than mere documentary treatment.

Not as the World Giveth is a book of "meditations." The author is described by his American translator as "a cross between Ariel and St. Paul, with even more of St. Francis thrown in—a tease, a clown, a saint, a poet, utterly charming," etc. M. Vernier must have dissipated talent in versatility, for his "meditations" remind one more of the Reverend W. H. Elliott than of either Ariel or the saints.

J. P. HOGAN.

Nightmare of Numbers

by JOHN BARCLAY *

SINCE 1918 I have suffered from insomnia. For many years my mind was overwhelmed by agonising repetitions of war-horrors seen or experienced on the slopes of Passchendaele or in the half-trenches of Lens. Rats; the stench of decaying bodies and the cloying taste of chloride-of-lime formed the back-ground of a perpetual Grand Guignol. To sweep it away required both an effort of will and an occupation which demanded all the strength of mind and body.

Six years after the war the thought of an army of rats moving in their thousands across the Somme battlefields no longer prevented me from dealing with the problem of ONE rat in a slum room in West London. The nightmare of numbers had been removed by the practical application to a personal problem within my powers, and for which I felt a responsibility as a citizen.

IN NEED OF HELP

Thirty years have passed, and it is the haunting knowledge that 30,000,000 children need our help that obsesses our minds today. The thought of these unimaginable numbers has compelled some of us to attempt the task of rehabilitation of small groups of children whom it lies within our power to help.

There are only a handful of us at the centre, and we are limiting ourselves to 1,000 during 1948. We believe that British children are as much our responsibility as French, Greek or German, so we are planning to send 500 war-affected children from British homes to Belgium, where they will be given lavish hospitality and a royal welcome next summer. The Belgian organisation — Souvenir — is working in close contact with us, and we can guarantee the suitability of all the homes.

CHILDREN OF POWs

At Eastertide we shall be receiving a party of 100 French children of former prisoners-of-war, who will stay for a month as guests of the families who invite them. Later in the year we hope to arrange the transport of 50 Greek children for a three-months' rehabilitation holiday in Britain: and, in anticipation, we are already receiving offers of hospitality for German children, if and when we

can obtain permission and provide the means of transport.

This programme of work needs the most careful planning and the help of many devoted individuals and groups besides ourselves.

During the 10 years that I spent travelling continuously to all parts of the British Isles in the service of the PPU, I often discussed just such a work that now faces us. It was an academic discussion in those far-off days, but I think we always knew at the back of our minds that one day it would be a practical job waiting our full or part-time service. That day has come, and I am writing this short article to remind you of the silent pledge we made together then.

WORK IN TOWN

You will want to know how to help. The first step is to get together three or four reliable and practical people to form a branch of International Help for Children. Let us have the name of the Secretary, and if possible that of the Hon. Treasurer.

If you live in one of the bombed towns you will perhaps be able to help us in choosing a party of British children for a holiday in Belgium next summer.

Each party of 25 boys and girls must be between the ages of 8 and 14, and will have to be accompanied by an adult leader who can speak French and is a person of resource and imagination, as well as young, active and conscientious. We will let you have full information about this side of our work if you want to help with it.

—AND COUNTRY

If, on the other hand, you live in a small town near open country, then perhaps you could prepare to receive children from abroad. Let us know how many you might be able to find homes for on a three months' rehabilitation basis. The minimum size of the in-coming party is ten to a district, although we prefer parties of 15-20. Each group has a leader who will also need hospitality.

You will have realised from this short account that we desire to make personal contact and individual responsibility an inherent part of our scheme. The problem of 30,000,000 children remains insoluble until an attempt is made to bring the individual child in touch with the love and care of individual men and women.

I am quite sure that all who read this only need to be assured that their help can be creative. Let us hear from you, and then you must judge for yourselves.

*Organising Secretary:
International Help for Children,
43 Parliament Street, S.W.1.

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This pledge, signed by each member, is the basis of the Peace Pledge Union. Send YOUR pledge to

P.P.U. HEADQUARTERS
Dick Sheppard House, Endsleigh St., W.C.1

CROYDON'S NEW CENTRE FOR WORLD'S STUDENTS

The Public Inquiry taking place in Croydon Town Hall has once again focussed public attention on the projected International Students' Centre to be erected in this County Borough. A decision is expected in six to eight weeks' time.

IN 1937 Mr. Terence Driscoll founded an International Language Club at Croydon. Through this club he discovered how great was the need to provide, in and around London, reasonably cheap yet adequate residential accommodation for students from abroad, especially from the Colonies. He therefore proceeded to turn his club into a residential hostel—the only one of its kind in this country.

At the present time, apart from the main premises, which chiefly house a restaurant and recreational facilities, the club is spread over some thirty-six houses, accommodating 450 people, of which one-third are English, the rest coming from fifty-three other countries; the largest groups being 70 Indians, 30 West Africans, 30 West Indians, and 30 Chinese. During the last two years 900 Indians have passed through the hostel.

On the 9½-acre site around his main building, recently zoned to him by the Minister of Town and Country Planning, for the continuance of the work he is now doing, Mr. Driscoll plans to erect, at an approximate cost of £2,000,000, an International Centre to house 3,000 people, including staff, with dining-room, lounge, tea-room and bar, library, swimming bath, assembly hall and games room, card room, gymnasium, billiard room, and study bedrooms.

All this would be on the lines of Rockefeller's International House in New York and the Cité Universitaire in Paris. If this project were carried out, it would make a British centre the largest international centre in

the world. The Students' Centre scheme, however, is opposed by Croydon Borough Council on the ground that it would mean a density of 300 people to the acre, as against the maximum of 75 which they allow.

A visit to the restaurant gave a very favourable impression, where a well-cooked mid-day meal was tastefully served. The staffing appeared to be ample and the equipment adequate. One side of the long, narrow office, was nothing else but a wall of pigeon-holes for sorting private letters, whilst along the other side ran a counter, behind which Mr. Driscoll stands to take the students' board and lodging fees. He knows each one individually, and their personal histories as well.

The value of the work is not in question. It has been appreciated and is approved of in principle by members of the Government responsible for Commonwealth, Indian and Colonial affairs. An entity has already been created which has come to be associated all over the world with the name of Croydon.

This problem is largely a Governmental problem: Government scholarships include the cost of board and lodging. It will become even more of a Governmental problem if, as is hoped, the Government become instrumental in bringing many more students from abroad for education in this country. So if Mr. Driscoll's plan should prove too ambitious in the circumstances now ruling, the need will remain to be met.

G.E.R.

Words of Peace - No 235

I DECIDE

In principle, the soldier in the American Army, assuming that he accepts the military regime, has not more choice as to what actions he will or will not perform than the soldier in the Nazi Army. Soldiers may not discriminate, "on frivolous grounds of personal conscience, between one military order and another." If Dachau is a crime, Hiroshima is a crime, as we have already contended. Germans perpetrated Dachau and much else under orders. American soldiers perpetrated Hiroshima and much else under orders. We have to abandon as evil and the source of evil the notion that the individual is not responsible for what is done in war and under orders. We must, rather, arrive at the conviction that war must be abolished and that pending its abolition the individual must refuse to participate in it, precisely because it demands of him that he put his conscience in the keeping of the State, that he let another decide for him whether to kill, and how many, and under what circumstances.

Rev. A. J. Muste—
"Not by Might."

HEADMASTER AT 29

JOHN OUNSTED, the new 29-years-old Headmaster of Leighton Park School, the Quaker public school at Reading, has been an active worker in the PPU, and is treasurer of the Birmingham Region. He is also chairman of the Birmingham Anglican Pacifist Fellowship, and a district scoutmaster.

He was educated at Winchester College and Trinity College, Cambridge, and joined the staff of King Edward's School, Birmingham, in 1940, as mathematics and English master. He is married and has four children.

His hobbies range from bird-watching and cooking to translating Russian, Greek, French and German verse into English, and "constructing polyhedra."

John Ounsted will take up his new position in the summer. Edgar B. Castle, whom he succeeds as headmaster at Leighton Park, is already at work as the new Professor of Education at University College, Hull.

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"VOYAGE TO BERBERA" (Sheppard Press, 9s. 6d.). Supplies available at Housman's Bookshop, 124 Shaftesbury Ave., W.1.
QUAKERISM. Information and Literature respecting the Faith and Practice of the Religious Society of Friends, free on application to the Friends' Home Service Committee, Friends' House, Euston Rd., London.

PERSONAL
WOULD WILLIAM MORRIS get in touch with Dr. Harold Thomas, St. Clare, Merthyr.
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CLASSIFIED ADVERTISEMENTS

LONDON, W.C.1, 8 Endsleigh Gdns. Discussion lectures every Sun., 7.30 p.m. Feb. 1: "Kropotkin's Life and Work." Ethel Hall. Feb. 8: "Conflicting Ideologies of 1948." F. A. Ridley. Central London Anarchist Group.

NEW YEAR Party, London Union of FoR, Sat., Jan. 31, 4-9 p.m. Royal Scottish Corporation Hall, Fetter Lane, E.C.4. Tickets 2s. from 38 Gordon Sq., W.C.1.

ENTERTAINMENTS

CONWAY HALL, Thurs., Feb. 5, at 7 p.m. Four experimental plays by children of "Tenement Town." Tickets: 1s. 6d., 2s. 6d., 5s., from Len White, 49 Kentwell Close, Brockley, S.E.4.

ACCOMMODATION

YOUNG MAN urgently reques. board and lodging in St. Mawes district, Cornwall. Box 842.

ELDERLY COUPLE, retired professional, seek unfurn. rms. in friendly country hse., or community. Worcester area preferred. Box 841.

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EDUCATIONAL

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MEETINGS, &c.

CENTRAL LONDON Group, 8 Endsleigh Gdns, W.C.1, 7.30. Feb. 6: George Plume, "Pacifism Philosophy or Myth." Feb. 13: Richard Murry, "Modern Painting." Feb. 20: Group policy meeting. Feb. 27: Geoffrey Pittcock-Buss, "Honesty—A plea for Personal Honesty."

The Effects of Inflation

COMMENTARY CONTINUED

demands to be done. It is the tragedy of our time that men are too little afraid of evil to overcome it.

The example of Gandhi has recently been before us. Whether the Mahatma was greatly afraid when he started his fast I do not know. Jesus Christ certainly was before he went to the Cross, as we can appreciate from the story of the Agony in Gethsemane. With him, perfect love, a still more potent force, was able to cast our fear. Perhaps it has been so with Gandhi. But such saintly spirits are rare. Most of us cannot attain to that perfect love. But we can be exceeding fearful and perform miracles even through this.

Devaluation

IF we may now hark back to the "root of all evil"—money, or the love of it, we find a situation that is worrying far more people than the war issue. The word inflation has an ominous ring for millions. If stability of currency cannot be relied upon because wages are chasing prices in a swiftly ascending spiral, and export to hard-currency areas becomes increasingly difficult, financial ruin and the debasement of standards of living threaten industrial countries like France and Britain which have lost so much of their purchasing power. Devaluation of one currency tends to topple over another like ninepins.

Nothing, perhaps, alarms people more than the prospect of their money, the foundation of their social existence, becoming virtually worthless. Pensioners and those with small savings or incomes find themselves wiped out just as ruthlessly as those who die in war. There is a rush of those who can afford to do so to convert some of their "paper" into jewellery, houses, lands, works of art, whatever seems to offer a more permanent and enduring value.

... of values

PRESENT conditions force us to realise how dependent we are one upon another, and how needful it is that other standards than gold or wealth should be the basis of our society. But what other standards can there be in such a complex structure as modern civilisation? It does not alter the standard if one says that the nation, the ability of men and women to produce goods, is the real wealth. It is still wealth that we are using as our standard.

That is where nationalisation or state-ownership has little bearing on economic security. We require an absolute and just standard that is neither persons nor things. "Treasure in heaven" seems to be the only valid

TEN YEARS AGO

From Peace News, Jan. 29, 1938

While the chief of the Air Raid Precautions Department was in Leeds last week... his superior, the Under-Secretary, for Home Affairs was in Berlin, studying German methods.

"Isn't it a farcical tragedy?" asked the Daily Mirror.

"Do please show us how you're protecting yourselves against us, so that we may get an idea how to protect ourselves against you."

... A retired officer was continuously interrupting

At last he shouted, "We hold the British Empire by the grace of God and the British Navy."

I turned in his direction and said, "Friend, which is stronger, the grace of God or the British Navy?"

He hummed for a moment, and said, "The grace of God, of course."

"Then," I said, "why not scrap the Navy and give God a chance?"

Consultations by appointment

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WAR-TIME VOLUMES

IN the near future we hope to publish a small number of sets of bound volumes of Peace News for the period Jan. 1939 to Dec., 1945.

They will comprise a unique "history" of the war period and may, indeed, be regarded by future generations—if not by the present—as historical data of some importance.

It is hoped that the price of the complete set will not exceed ten guineas and readers who would like to possess them are asked to apply as soon as possible.

We shall be glad to arrange for the binding of sets which readers have collected for themselves but application should be made to this office before despatching any copies.

Any profits from the sale of the volumes will be devoted to the future work of the paper.

solution, the universal acceptance of a Divine standard; but one does not expect this to appeal to the economists.

Here again there is an opportunity for the peace-loving to act as well as speak. Communities on Tolstoyan or Bruderhof lines have done some pioneer work; but there is room for an entirely new approach to this vital problem that is capable of large-scale experiment. All the techniques and discoveries that our human relations demand do not have to come from the physical scientists.

Lambeth petition is right: Dame Sybil CLERGY DISAGREE

THE petition, launched by the Anglican Pacifist Fellowship, calling on this year's Lambeth Convention to declare once again that "war is incompatible with Christ's teaching," has received a further endorsement from Sybil Thorndike, one of the sponsors. "I believe the petition is right, because I am still a pacifist. War never achieves the ends for which it is fought," (Daily Herald, Jan. 26, 1948).

Opposition to the petition came last week in two letters to the Church Times. Wrote the Rev. A. H. Baverstock, from Reading:

"Doubtless many will sign such a petition; a sentimental objection to the horrors of modern war, wholly understandable, will combine with an absence of power or will to think out the issues involved to secure this. There will be, for everyone who signs, a great number more who will object to branding the calling of a soldier (or possibly even of a policeman) as essentially sinful, and the defence of the oppressed by physical force a wrong course for governments to pursue or for citizens to implement. But they will not sign petitions. This should be remembered."

In the same issue a correspondent who signed himself "Ex-Lichfield Collegiate" recalled a debate in the Lichfield Theological College upon a motion strongly supported by Vice-Principal Hartill (now Archdeacon Hartill, Chairman of the APF) "that Britain should immediately disband her armed forces" as a gesture for making universal peace.

"The opponents pointed out," says this correspondent, "that only an ass would seek to convert a tiger to vegetarianism by offering him a bale of hay, and that it is the hope of easy success which encourages the aggressor. One speaker said that if pacifism increased, it would have the effect of making another war almost inevitable. The pacifists seem to look upon war as the ultimate sin rather than (as it is in fact) a terrible evil, the consequence of the sin of selfishness."

The full text of the petition was printed in Peace News on Jan. 16.

I would not fight for a Sovereign State again

— WING-COMMANDER MILLINGTON, M.P.

WING-COMMANDER MILLINGTON, MP, appearing as a witness at the Appellate Tribunal for Conscientious Objectors last week, declared that he would not again take up arms on behalf of a Sovereign State but would only perform police duties for a world government. He felt that UNO, as at present constituted, was not such a world government.

Wing-Commander Millington was supporting the appeal by Duncan E. Cameron, of 6 Caroline Terrace, London, S.W.1, against the decision of

the Fulham Tribunal which had removed his name from the register of C.O.s.

Duncan Cameron, in his statement, contended that force was only justified in support of war on behalf of a law which was accepted by all states. In his opinion if the idea of federal government was not accepted in three or four years time there would be a war in which most of the world would be destroyed. Duncan Cameron is working for the Crusade for World Government and he stated that this was the work to which he must devote all his time.

The Tribunal deferred the decision on this case until the end of its sitting, when it was announced that Duncan Cameron would be registered as a C.O. conditional upon undertaking forestry, land or hospital work.

Commenting on this case, the Central Board for Conscientious Objectors said: "Although Tribunals have from time to time, recognised the validity of a political objection to some particular war, this is probably the first time they have recognised a conscientious objector one who would only consider fighting on behalf of a world government."

NO PROSPECTS?

Youth clubs in Wood Green made no response to an enquiry which was circulated by the borough's Youth Committee suggesting a lecture on "Conditions and Prospects of Military Service," reports the Wood Green Observer.

NEWS IN BRIEF

BELGIUM.—About 1,000 of the German PoWs who have been working in the coal mines have agreed to stay on the job without repatriation; they will receive full standard wages, reports Worldover Press, and will no longer have to wear distinctive PoW uniform.

FINLAND.—The government, like that of Sweden, subsidises peace organisations. A grant is given to the Women's International League for Peace and Freedom, Finnish Section, and when that movement celebrated its 20th anniversary, funds were contributed towards expenses by the Ministry of Education.—WP.

USA.—One million dollars and one million pounds of supplies for overseas relief to be raised in the next four months is the goal set by a recent meeting of the council of the Methodist Church.

BRITAIN.—This week the National Children's Home and Orphanage received the first party of German children, mostly orphans, who are to live in this country. Their ages range from 7 to 14 years, reports the Daily Mail. They will be maintained at the Orphanage until they are ready to start work.

PUBLICATIONS RECEIVED

Country Living, Book 7. Land and Home Publications, Sandycroft, Dorman's Park, Sussex, 2s.

This is an excellent production, exceedingly practical and full of variety, from winter egg production, success of a five acre farm, honey for all, and composting to home-flour milling and bread-baking, "Famous Barns," and "Happy Inn" life in present-day France. The Editor strikes the keynote in the words: "I sometimes think it is gardens that civilise us most"—including "the kitchen garden." John Middleton Murry in "My Communal Farm" gives an interesting account of his farming adventure, while Ralph Wightman offers a word of warning to the man who would enter farming equipped with little more than sentiment. Good stuff and worth the money. W. W.

The Pacifist Militant. 3d. (152 Camberwell Rd., S.E.5.)

Two numbers of this new quarterly have now been published, containing articles by Roger Page, Roy Walker, Gwyneth Anderson, Edwin Foley and others. Written, like Peace News, for non-pacifists, and nicely got up, it should serve a useful purpose in bringing fresh recruits to pacifism and preventing the PPU from becoming too introspective, or in-growing.

Liberty and Conscriptio. Clement Davies, M.P. (NCC). 3d.

Clement Davies makes out a strong case against peace-time conscription, on non-pacifist grounds. "The world's real need," he says, "is not a display of physical might, but a show of moral strength above all else"; and he argues that an economically strong Britain might carry weight in world-councils, whereas a military strong Britain is now impossible. Conscriptio withdraws men from productive work without providing any compensatory advantage. It is, furthermore, a manifestation of that slavish dependence on authority which has been growing ever since the first world war.

THE title of a book by Sidney Spencer (The Lindsey Press, 1s. 6d.) "Shall we follow Karl Barth?" embodies a pertinent question. Modern ideological problems are only the old religious problems restated, or rather understated, and Karl Barth, raising again the Lutheran question of the total depravity of man—a belief which historically has led so easily to political authoritarianism in a world which Christians believed irremediably wicked—is a challenge to us all to test the validity of our religious conceptions. The writer is a Unitarian, and I think the limitations of that theology make his criticism less impressive than his interesting exposition of Barth's teaching.

A statement of the "Facts against Corporal Punishment in Schools" issued for 6d. from Room 9, Parliament Mansions, Abbey Orchard St. S.W.1, by a Society formed to obtain the repeal of the law which allows physical violence against schoolchildren. On this vexed question the pamphlet is convincing, quoting the opinions and experiences of many teachers. It forms, in fact, a useful commentary on some literature received from "Family Service Units" of 85 Clarendon Rd., W.11, a body originating I believe in pacifist wartime activity, but now enlarged and strengthened by several big welfare organisations and interested Ministries.

Children from "Problem Homes" become problem school-children. And this is no wonder, when one reads with increasing shame and discomfort of the sordid and horrible conditions in which exist some dwellers in our barbarous factory towns. FSU needs courage and financial help too shouldering the burden of the human waste products of these generating stations of military and industrial might.

P. T. G.